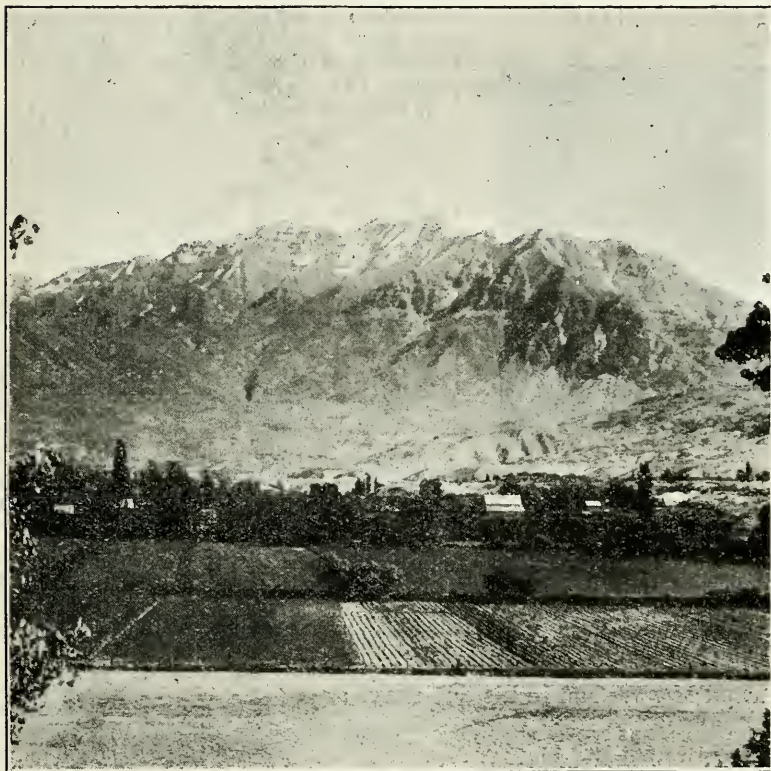


THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



A Garden Landscape In Utah

"The Best Farmers In The Country Are The Mormons . . ."

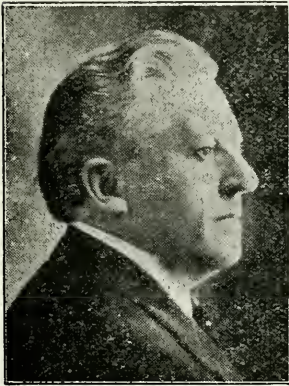
(See article page 82)

THIS DAY OF DEMONSTRATION

By ELDER MELVIN J. BALLARD

OF THE COUNCIL OF THE TWELVE APOSTLES

BY reason of some impressions that I have received in visits to some of the missions during the past season and having had the great privilege of being present at the dedication of the monument at the Hill Cumorah, and by reason of some conversations which I had with some distinguished gentlemen who drove many miles to come to that dedication and asked earnestly concerning the Church, I have felt that the changes that are occurring are so rapid that we can probably scarcely appreciate them, and then perhaps we do not fully understand the meaning and significance of these changes.



ELDER BALLARD

I have been led to appreciate the work of our forefathers, who subdued the desert and made it blossom as the rose, and distinguished themselves and have won great honour and credit from the world, everywhere where people have studied the achievements of the Mormon Pioneers.

I read in a book recently published by Mr. Warren H. Wilson, who discusses rural community life in America, the following introduction by Professor Thomas Nixon Carver of Harvard University, one of the outstanding economists of the world. Speaking of those elements which have made for ideal rural community life, Dr. Carver states:

The elements of permanent cultivation of the soil are found in great numbers among the Mormons, Scotch-Irish Presbyterians and Pennsylvania Germans.

The best farmers in the country are the Mormons, the Scotch Presbyterians and Pennsylvania Germans.

Then Mr. Wilson in his book says:

The Mormons represent this organization, these outstanding farmers of America, in the highest degree. Perhaps no other so large or so powerful a body of united farmers is found in the whole country.

They have turned the force of religion into a community-making power, and from the highest to the lowest of their church officers the Mormon people are devoted to agriculture as a mode of living.

The Mormons are organized by an idea and by the power of leadership. They have recruited their population through preachers and missionaries. This new population is woven at once into the fabric of the community; they are married to the community.

The organization on which the Mormon community is based becomes embodied at once in a society with its own modes of religious, family, and moral feeling and thought.

The Mormons are consolidated both by formal organization and by instinctive preference for their own in a multitude of cooperative habits,

through which they build up their communities and contend with one another against their economic and religious opponents. It is not enough

to say that this is clanishness; it is a mingling of kinship and religious preferences. It constitutes the strongest form of agricultural cooperation to be found in the United States.

Mormon Farming

DR. WILSON writes:

"It (Mormonism) constitutes the strongest form of agricultural cooperation to be found in the United States." This week's *Star* cover portrays a typical Utah farming sector, resting like a carpet of green at the base of Mount Timpanogos. Note the small irrigation ditches, which feed the crops moisture. The Latter-day Saints were the first Anglo-Saxons to employ irrigation.

The *Millennial Star* of January 15, 1849 carried a letter written the previous September by Parley P. Pratt, then in Salt Lake valley, describing some of the first crops in the land that was a desert only a year before: "The snow was several inches deep when we commenced plowing. . . . Those who irrigated raised double the quantity. We have raised a great quantity of beets, onions, peas, beans, cucumbers, melons, squashes and almost all kinds of vegetables, as well as corn, oats, rye and wheat. . . . There will probably be raised in this valley this season from ten to twenty thousand bushels of grain over and above what will be consumed by the present inhabitants."

In recent years Utah's annual farm income has reached £13,000,000.

From the Salt Lake Tabernacle pulpit I heard this same distinguished gentleman, Dr. Carver, say, after having spent two summers in Utah at the Utah State Agricultural College, that "the philosophy of life involved in the Mormon Church is the most constructive thing I have seen in American life." He sees only "a church which embraces the whole state and has a tremendous pragmatic value for its adherents, so well is it organized, so much is it the center of all community pleasure, and so closely does it endeavour to establish heaven on earth."

And he continued: "I have never found more sound and wholesome personal habits than among the Mormons. I have never mingled with people who showed fewer signs of dissipation. I have never studied groups of people who seemed better nourished and more healthy. I have never known people who took more pains to educate their children.

"This gives a clue to the success of the Mormons as colonizers and nation builders."

Further, he said that if he were hunting the whole world over to find some one building an advanced civilization, he would learn of it in Utah from the Mormons.

Now, that period is past. We have subdued the desert. We have distinguished ourselves, at least our fathers have, in doing this remarkable and unusual thing. As President Theodore Roosevelt said: "It is not so much what you Mormons did as where you did it that distinguished you." But this generation cannot exist on the honours of the past. We must make our own contribution.

We have moved to a new day, the day to build upon that foundation, a

day of demonstration, and I believe that this is in full harmony with the Lord's programme. Read from the 45th Section of the

Book of Doctrine and Covenants this injunction the Lord gave to His Church :

I have sent mine everlasting covenant into the world to be a light to the world, and to be a standard for my people, and for the Gentiles to seek it, and to be a messenger before my face to prepare the way before me.

From Authorities

IN this timely article Elder Ballard quotes statements concerning Mormons from Dr. Thomas Nixon Carver and Dr. Warren Hugh Wilson, both leading authorities in political science and economics.

Dr. Carver, who holds Doctor of Laws and Doctor of Philosophy degrees, was director of rural organization service of the United States Department of Agriculture (1902); adviser on rural economics to the Department (1914-15); secretary-treasurer of American Economic Society (1909-13), and a fellow of the Royal Economic Society of Great Britain and of the American Academy of Arts and Science. He is author of several books. He has been Professor of Political Economy at Harvard University.

Dr. Wilson has been a leader in the Y.M.C.A. movement and has written several books on rural religion and social life. He holds a Doctor of Divinity and Doctor of Laws degree, and is a member of American Sociological Society and of the Academy of Political Science of New York City.

We ought to live this Mormon way of life. It is for the world's sake. It is for the Lord's sake. He did set us to be a light—we have not aspired to it—but by divine appointment we are set to be the light of the world and to exalt standards for the nations, that the promises of old might be some day fulfilled, when men would say :

“Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.” For that is the purpose of this Church, to become a standard for the nations.

It does seem in our new opportunities that the Lord has been at work breaking down the prejudice of the past. The powers of evil that have arrayed every force with which they have successfully destroyed every other gospel dispensation have utterly failed, and that our fathers, who were able to stand like beaten anvils under all the fire that was hurled against them, have survived and given evidence that they were in God's favour because they have succeeded.

And now comes a new opportunity, the day of demonstration, when the world is fast losing its faith. When I think of a great nation like Russia turning entirely away from Christianity, and the great nation of Germany, that contributed perhaps more to the establishment of religious liberty and the establishment of Protestantism than any other nation in the world, turning away from Christianity, and some there are trying to introduce a religion, in some respects pagan, and other nations being influenced by the same spirit—I discover

a need for Mormonism in the world, and it is apparent that men are beginning to realize it more than ever before.

In a book recently published, *Why Wars Must Cease*, Mrs.

(Continued on page 91)

HE LEFT A HERITAGE

By Elder Ralph W. Hardy

HUSHED voices broke the sultry quiet of the night. "One from each until we have sufficient," said a man, his trembling speech almost choked with emotion. Slowly the little group moved toward the camp circle. The wagons had been closely drawn together. All were dark, save one, where a flickering candle cast sombre figures on the canvas top.

Bending low to the underside of one of these "prairie schooners," another man pounded lightly for a moment, and then pulled. The rusty nails squeaked as he drew the board away. They gathered several boards from the sides of the wagons this way, and then retired to the rear of the camp. Laying the dusty lumber out upon the ground, they proceeded to construct a rough box, the length of an ordinary man. Nearby another man worked over a piece of iron wagon tyre. He had smoothed the travel-worn surface, and was scratching out figures on the metal: "John Mobern Kay—1817-1864."

Thus was the crude grave of the "Sweet Singer of Israel" prepared on the Mormon Pioneer trail between the Missouri river and Salt Lake valley. It was on the route over which hundreds of other weary Pioneers had travelled, which was marked sometimes by buffalo skulls, inscribed by those who had gone ahead.

As the dedicatory prayer was uttered over this wilderness resting place, the grey streaks of dawn shot forth in the east. Hastily a team was harnessed, and the traces fastened to the wagon. The driver led his team over the spot again and again to remove any appearance of a grave, lest treasure-seeking Redmen disturb the

Rigours

FOR nearly a century the Restored Gospel has been preached in Britain. There are scores of beautiful stories of the conversions and sacrifices of British stalwarts. Here is an article depicting the rigours that one of the early converts endured for the Church. It is written by a descendant who today is in Britain proclaiming the same message, often travelling through the same cities in which his forbear preached.

An elegy to John M. Kay, written by a Birmingham member, appeared in the *Star* Dec. 10, 1864. Some lines from it read:

His constant labour was the
saints to bless
And guide them in the paths
of holiness.
By day and night their wel-
fare was his care;
Their hopes and fears he ever
sought to share.

peace of the remains of their loved one.

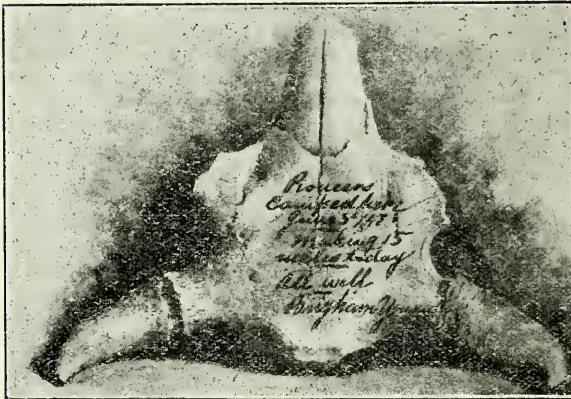
It was strange that he should go so suddenly. Only the night before he had stood at the door of his tent, and had sung as he had often sung, to cheer the hearts of his fellow pilgrims to Zion. Yet, in his own poetic words, in describing the death of a little child on the Plains only a short time before, John Kay had foretold his own mortal end;

Two days had the train been waiting
Laid off from the forward tramp,
When the sick child drooped
And died, and they scooped
Out a little grave near camp.

Outside of civilization,
Far from the abodes of men,
Where the cactus blows
And the wild sage grows,
In the haunts of the wild sage hen.

No trace in range of the vision,
No beautiful flowers bloom,
But a waste of sand
In a desert land,
Surrounds the little tomb.

Grandmother had told me this tragic story of her father many



A PIONEER ROAD SIGN

"The route . . . was marked sometimes by buffalo skulls."

Kay and Betty Moburn. That was my great-grandfather. Nurtured in the trade of his father, a metal worker, he entered his uncle's iron and brass foundry at the tender age of six years. At seventeen he had mastered the trade, and was receiving a journeyman's wages. His musical ability was manifested at an early age both vocally and instrumentally. Pictures which grandmother had shown me revealed his healthy physique. She told me he was active in sports.

The story of his introduction to Mormonism is as gripping as that of his death. Working side by side with him in a factory in St. Helens (Lancashire) was a small, timid man named Samuel Croyer. Croyer, so the other workers in the room rumoured, was a Mormon. In fact he was one of the early converts to the Church in Britain, for it was in 1841—only four years after the Gospel was first preached in these Isles. Croyer was constantly the object of shaming ridicule, and often the men offered him violence. The sensitive but chivalrous disposition of young John Kay revolted

times, but the true meaning of his glorious life of sacrifice and devotion for the cause of the Gospel had lain dormant in me until one day recently, in pursuance of my missionary labours, I passed through Bury, Lancashire. There in that little cotton-weaving center on the sixth day of October in 1817 a son was born to James

at this injustice, and, without knowing anything about the persecuted man's religion, he defended him, and thrashed his leading assailant. Curiosity then led him to inquire into the little man's faith. Earnest investigation showed him that the principles and ordinances of the Gospel of Jesus Christ taught by the Mormons were true. In the fall of the year he entered the waters of baptism, and was confirmed a member of the Church. Soon after this he was ordained an elder, and for some time laboured in the ministry in Lancashire.

The next year John Kay left his home and loved ones and sailed for America, arriving at Nauvoo, Illinois in the ensuing spring. Owing to his musical talent and genial social qualities, he was often invited by the Prophet Joseph Smith to assist in the entertainment of visitors. When the Church membership moved from Illinois he was with President Brigham Young's company, which he and others helped sustain by entering into Missouri and giving concerts, proceeds going for supplies for the journey westward. He spent the winter of 1846-47 among the Ponca Indians near the Missouri river. John Kay crossed the Great Plains with his own team, travelling in a company led by President Brigham Young, who had entered Salt Lake valley the previous year and had returned to lead others over the route. They arrived in the Valley September 20, 1848.

John Kay's trade of moulding and pattern-making in iron and brass made him a useful member of this new community, and President Young immediately commissioned him to construct a mint for coining money. He made the first brass and iron castings in what is now the State of Utah. Grandmother, who, up to the time of her death, lived in the little adobe brick house he built, had many times proudly displayed to me those first coins and moulds that he fashioned with his crude tools.

BUT John Kay was not to enjoy the companionship of his family long, for in 1855 he was called to go forth into the world to proclaim the truths he loved so dearly. As thousands of other Mormon missionaries have done, he left his occupation and home, and at the expense of himself and family, started for another land where others were waiting to hear the message of the Restored Gospel.

By wagon he crossed the plains and by sailing vessel he spanned the mighty deep to reach his native land, in which he was to fulfill his second mission. During his work in the ministry in Europe he presided over Liverpool and Welsh districts and visited saints on the continent. After four years he was honourably released, and, in company with Apostle Orson Pratt, returned to his mountain home in Utah.

Two years after his arrival he received a third call to go to Britain on a mission. Once again he bade farewell to his little family, and set out without purse or scrip for his field of labour.

I wonder if during the ensuing four months which he spent en route to Britain he ever dreamed that less than a century later his great-grandson would speed over the same course in two weeks.

During his third Mission, Elder Kay presided over Manchester and Birmingham districts. Just prior to his departure from
(Continued on page 92)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, FEBRUARY 6, 1936

EDITORIAL

MIGHT AND RIGHT IN ANCIENT GREECE

UNDER this title Mr. R. H. S. Crossman recently gave a B.B.C. radio talk that was most illuminating to any one interested in social institutions and international politics. It was also published in the *Listener* of January 15. Its reading would be profitable to anyone desirous of being informed on the topic discussed. It was shown that the philosophy of power-politics, as it was clearly stated by Plato, was the same in ancient Greece as it is in the modern world, that the working of this philosophy then was exactly similar to its working today and that its results then were the results we observe in modern times.

Plato, the lecturer said, took endless trouble in arguing the case for the belief that might is right in order that his people might see clearly the challenge that Greece was facing. And how did Plato meet the challenge, asked the lecturer. The answer was by accepting it and agreeing that power-politics were the dominant motive in Greek politics and that in private life most people accepted the laws and the current morality only as long as it paid to do so. The respectable people accepted it because they believed it wiser to do so, while the rebels denounced it because they didn't see where they got any good out of it—both classes considering only what pays and neither really believing in morality. Law and morality, which should control the lust for power, had become instruments of power in the hands of competing factions.

Finding this to be the case, what did Plato do? According to the lecturer, he repudiated once and for all the assertion that might is right. He showed the conclusion you must come to if you only obey the laws when it is to your interest to do so, and that "if you act consistently in this way you will make any friendship or community or human society at all totally impossible. . . . And he showed this was true both in international politics and in private life." Further on the lecturer continued: "He (Plato) showed that men simply won't be happy if they try to live their lives on this plan. Granted that we do want to assert ourselves, we want a lot of other things as well—friendship and knowledge and beauty, for instance. You can't get any of these things if you act on the principle that might is right. Man will not be satisfied with power alone or knowledge alone or friendship

alone. He wants all of them combined, and it is the job of the state and the society we live in to arrange things so that each of these desires is satisfied without excluding the rest.

"This is how the problem looked to Plato: How can we find a law and a morality which is not just a pretence and a sham? How can we eradicate power-politics and abolish the struggle of faction against faction and class against class inside our own state? How can we create a community which can really cooperate to the common good?"

The lecturer did not answer Plato's questions. He asked his listeners to try to find solutions. Dear reader, what would your answers be? These are not idle questions. Sooner or later these problems must be solved if human society is to continue advancing as it has done during the past hundred years. Things just will not remain in *status quo* either nationally or internationally. It is useless to delude ourselves to the contrary. Was not Plato absolutely right in his thesis that "men simply won't be happy if they try to live their lives" on the plan that might is right—the plan that, to a large extent, has dominated the lives of peoples for thousands of years?

According to the philosophy of Mormonism, "men are, that they might have joy"—a very brief but highly satisfactory statement of the purpose of life, all will admit. How can this purpose be achieved? Jesus of Nazareth clearly pointed the way. And until society is organized and operates according to His plan the desire of all men—a full and happy life—will not be realized. Do you think so?

Does anyone ask what way Jesus indicated? In a word, suffice it now to say, it was the way which is made and ruled by love, by love of God and of man. Is there not one outstanding thing that human experience has proved? If so, what is it, do you ask? Yes, and it is that complete joy is found only where love rules all. Plato was entirely right when he declared that men won't be happy when their lives are ruled by the plan that might is right. Let us accept the perfect plan of Jesus. Every other has failed.—JOSEPH F. MERRILL.

ORDERS FOR BOUND VOLUMES

ORDERS may now be placed at Mission headquarters for bound volumes of the *Millennial Star* for 1935. Bound in dignified green and gold cloth and containing an index to authors, illustrations, subject matter and Mission records, they will be mailed postpaid anywhere in the Mission for 8s. Binding charges for furnished *Stars* are 4s. per volume. Back numbers are also available. All orders and remittances should be addressed to Elder Fred R. Glade, *Millennial Star* circulation, 5 Gordon Square, W.C.1. London,—WENDELL J. ASHTON.

THE BEST SERMONS

Some Interesting Experiences of Mormon Missionaries

EXAMPLE is more forcible than precept—people look at my six days in the week to see what I mean on the seventh.—CECIL.

THERE recently arrived at the office of President Joseph F. Merrill in London a letter from the landlord of two Latter-day Saint travelling elders, Elder Ralph E. Baddley and Elder Ferrell K. Walker. The letter follows:

43 Derry Avenue
North Road, Plymouth
January 7, 1936

Dear Sir:

You will doubtless be surprised to receive this letter, but I hope you will not be offended. My wife and I think it our duty to let you know that two of your missionaries have been lodging here with us for a month. I refer to Mr. Walker and Mr. Baddley.

Now sir, we are Church of England by religion and have been accustomed to meeting all sorts and classes of people, but we have never had better living or cleaner gentlemen than these boys. We, my wife and I, think you who are responsible in a great work wonder at times how the boys are and how other people receive and fraternize with them, so I thought we would just write and tell you.

Mr. Walker left last Saturday and Mr. Baddley this morning. We shall miss them and they take with them our very best wishes and we sincerely hope to meet them again before they leave England. Our other lodgers are very sorry to lose them and if these gentlemen come back to Plymouth they are sure of a hearty welcome. If at any time you are sending men to Plymouth we shall willingly give the best accommodation possible or find them somewhere should they be strangers and not know where to go. This letter is really to assure you that Mrs. Seldon and I think so much of these boys that we want you to understand they have conducted themselves like true gentlemen.

Trusting you will receive the letter in the spirit it is sent.

Yours very sincerely,
L. SELDON

Deeds have always preached better sermons than words. Church leaders have promised Latter-day Saints that if they will live up to the standards of the Gospel they cannot help but win the esteem of those with whom they come in contact.

Another missionary experience which occurred recently in western New York state, near the vicinity of the organization of the Church, reveals how a single incident makes an impression that may open the way for many to hear Mormonism's message. It was recorded in the *Liahona*:

In highwaying from Canandaigua to Elmira recently, Elder Vern Eliason found himself late in the evening on a lonely country road. When it seemed that he must soon find a place to spend the night, he received a long awaited ride. The driver of the car listened attentively to the message of Mormonism as expounded by him. He then remarked that he must have been led to drive along that particular route that night, as it was the first time in eight months that he had reversed his usual daily course of travel.

It happened that he was a newspaper correspondent for the vicinity of Watkins Glen, and also a Rotarian. Elder Eliason was requested to address the Rotary club at a forthcoming meeting. The invitation was

gladly accepted and both he and Elder Flake spoke to an assemblage of about two hundred men. They received favourable press publicity as a result. Such was the impression created and five additional speaking engagements before Rotary clubs were offered and gratefully accepted.

These little stories, like those of Daniel in the court of Nebuchadnezzar and Joseph before Pharaoh, demonstrate that old adage: "A good example is the best sermon.—WENDELL J. ASHTON.

THIS DAY OF DEMONSTRATION

(Concluded from page 84)

Carrie Chapman Catt, one of the leading American women pioneers in the great woman's movement of the world says :

The threat of hostilities challenges Christian statesmanship which, heretofore, has found itself helpless to prevent war.

Wars did not decrease after the advent of the Christian era; instead, they grew more terrible, each more bloody and destructive than the previous one.

The most startling fact about the World war is that it was a Christian war. Christian nations began it, Christian nations led on both sides, and kept it going until the bitter end.

She asks :

What is the matter with Christianity? We have waited nineteen hundred years for Christianity to reach the zenith of its power in wealth and in membership, and then we found it utterly helpless to save the world from one of its greatest catastrophies, war.

And war comes out of the spirit of men, the spirit of greed, the spirit of selfishness and of hatred, all of which the Gospel of the Lord Jesus Christ could eliminate from the hearts of men.

In this very hour in a mighty Christian nation, where there is the seat of the largest Christian denomination of the world, the members of that church, not listening to the pleadings of their own leader for peace, are waging one of the most unjust wars that was ever inaugurated against a poor and defenceless people, and all to gratify the vain ambitions of those whose hearts are filled, not with the spirit of the Master, the spirit of love, but with greed and with hatred.

What does it all indicate? It proclaims that what the Lord Jesus Christ said to Joseph Smith more than a hundred years ago is true, that these institutions built in His name have a form of godliness but they lack the power thereof.

I do not condemn my brethren of other Christian churches. Among them I find many noble and great men, whose hearts are set upon doing right, but they struggle helplessly to accomplish the things their hearts desire.

What I rejoice over is that with the new day that is coming, the works of this people, speaking in mighty tones, will attract the attention of the thinkers of the world that here is something more than a theory, for there are those willing to follow theories in Russia and in Germany and elsewhere; but here is a plan advocated by this Church that would meet and solve every human problem, if only the Latter-day Saints and the world would subscribe to it, the Lord's plan for human happiness and

the elimination of war and distress and there are a hundred years of practical demonstration behind our theory. It does work.

Therefore I see a new reason why every Latter-day Saint should live up to the Word of Wisdom.

Do you want to distinguish yourselves? You will never do it by living like the world lives. You are demonstrators for God and are to save the world from its utter loss of faith in Jesus Christ as the Redeemer and Saviour of mankind.

Do we want to save the world from its economic troubles and distresses? Behold the Lord's plan, this principle of fasting which the Lord has given us, that once a month we abstain from food. What a splendid exercise that is to obtain spiritual control over the physical desires of men and make our contribution.

When the time comes—and it is here now—we shall need the strength of the Pioneer, the strength to live up to our moral standards, to maintain the Mormon way of life, to enter into marriage that binds us in love and fellowship and union for time and for all eternity and have children, the heritage of the Lord, to bless that marriage. Then we shall be different from the world that is fast drifting into divorce, into childless marriages, and attract the attention of the world.

The Lord has also enjoined upon us the responsibility of being our brother's keeper, of being men and women who are bound in love. It is inspiring to me when I think of this demonstration, men and women from all parts of the world brought into this Church, with love existing in the hearts of these men and women of all nations. If the same spirit that is in your hearts were in the hearts of the people of all the nations of the earth there could not be any war. There would be no need of parliaments to reduce armament. Peace would come to men.—(Adapted from a sermon delivered at the 106th semi-annual conference of the Church in the Salt Lake Tabernacle.)

HE LEFT A HERITAGE

(Concluded from page 87)

home he wrote a letter from Birmingham to President George Q. Cannon at Mission headquarters. Its concluding words bring out John Kay's testimony. Dated May 26, 1864, it appeared in the *Millennial Star* June 25, 1864. It concludes:

Before closing, let me say to all who may read this letter, that I have had a standing in the Church of Jesus Christ of Latter-day Saints about 23 years, was well acquainted with Joseph and Hyrum Smith, have heard them preach in public and have been with them in social circles. I have heard Joseph prophesy a great many times, and I have seen many of his prophecies fulfilled—and those that have not yet come to pass, will, as sure as God lives. Better or more honourable men I never saw. They were murdered in cold blood, although the faith of the State of Illinois was pledged for their protection—yes murdered by painted zealots. . . . Before and ever since the death of the Prophet, I have been acquainted with Brigham Young, Heber C. Kimball, Willard Richards, Jedediah M. Grant and Daniel H. Wells, also the Twelve Apostles, as well as the leading men of the Seventies. My testimony to

all nations and people is, that they are men of God, called by Him to perform a great work preparatory to the second coming of our Lord and Saviour, Jesus Christ. Who will most assuredly be revealed in the clouds of heaven, and take vengeance on them that know not God and obey not His Gospel. Oh ye inhabitants of the earth, wake up from this drowsiness which has overwhelmed you; seek the Lord while He may be found; listen to the elders who are in your midst; repent of your sins and be baptized for the remission of them, and the promise is, "Ye shall receive the Holy Ghost by the laying on of the hands of the elders."

In returning from that third mission, John Moburn Kay failed to reach his home in the West. Mountain fever, the same affliction which gripped President Brigham Young as he entered Salt Lake valley July 24, 1847, snuffed out his mortal life. Somewhere in the Black hills on the banks of the Little Laramie of Wyoming on the Pioneer trail a rusty wagon tyre buried in the shiftless sands tells the final chapter of the life of a man of God. Today, I bear the same beautiful message of eternal salvation, truths unchanged by fleeting time, and as I travel the highways of life with His word, I walk not alone.

OF CURRENT INTEREST

Nobel Prizes—With war thundering in Africa and outbreaks threatening on other fronts, no Nobel Peace Prize was awarded for 1935. Neither was a Nobel literature winner proclaimed. Winners for the year were: Physics—Professor J. Chadwick of Cavendish Laboratory in Cambridge, England (for his discovery of the neutron); chemistry—Professor F. Joliot and Mme. Irene Curie-Joliot of France (for their discovery of artificial radioactivity and the manufacture of radioactive elements) and Physiology—Dr. Hans Spemann of Freiburg, Germany (for finding cells which act as leaders which show the way for cells around them to develop into the spinal cord, brain and other parts of the human structure). Nobel prizes in five departments (physics, chemistry, physiology, literature and peace) are awarded annually from a fund bequeathed by the Swedish inventor of dynamite, Alfred Nobel. Awards began December 10, 1901, the fifth anniversary of his death.

Transport—For establishing the world land speed record of 140.5 miles per hour for 24 hours on Utah's salt flats near Salt Lake City last summer, Captain G. E. T. Eyston has been awarded the Se-

grave Trophy for 1935. Instituted to preserve the memory of the late Sir Henry Segrave (famous motorboat speedster), the trophy is awarded annually to the British subject who accomplished the most outstanding demonstration of the possibilities of transport by air, land or water. Past winners include: 1930, Wing-Commander C. E. Kingsford-Smith; 1931, Squadron-Leader H. J. L. Hinkler; 1932, Mrs. J. A. Mollison; 1933, Sir Malcolm Campbell, and 1934, Mr. Kenneth Waller.

Greece—Mourning is mingled with apprehension over the death in Athens of General Kondylis, 57, Regent during the absence of King George II. of Greece, and who aspired, it is reported, to some day become his country's dictator. Kondylis died of heart failure January 31, following his defeat in the general elections earlier in the week by the Liberal Veniselists, whom he crushed in last year's civil war (*Star* March 14, 1935). He was called Greece's king-maker, since he played an important part in the restoration of King George to the throne last November (*Star* Nov. 21, 1935). Kondylis was a soldier who rose through more than fifty battles from the ranks of a private to general.

NEWS OF THE CHURCH IN THE WORLD

London Central Y.M.C.A. basketball team, which was selected recently to represent Britain at the 1936 Olympiad, in Berlin, has played several friendly games with Latter-day Saint elders during past years. A letter recently received by Elder M. Neff Smart of the Latter-day day Saint team from Mr. Ted Lake, manager of the Y. M. C. A. team, bespeaks the friendship which exists. In part, it reads: "The wonderful comradeship that exists between our two teams each year is often remarked upon by all sorts of people. It is a state of affairs that both parties can indeed be very proud of and I am very jealous that our boys shall ever do their utmost to preserve such a spirit each year that it is handed down."

Olympic basketball team of Germany is being coached and selected by two Latter-day Saint missionaries, Elders David Eccles Wright and Blythe Gardiner, an article in *Thueringerland Geraer Beobachter* (January 10), official organ of the German Reich For Physical Exercises and the Affiliated Physical Education and Sports association, reveals. Excerpts from the article, which quotes the *Deseret*

News, read: "It is of special honour to learn that this game was introduced through two Mormon missionaries. . . . Both gentlemen are members of the Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints. This Association is the largest association in America for basketball (more than 10,000 athletes compete in the annual Church Men basketball tournament, finals of which are held in Salt Lake City) . . . Several of these (Mormon) coaches have a most excellent record regarding physical activity. The representative of the German Olympic organization had opportunity to witness a game of these Mormons and requested thereupon these men to introduce this sport in Germany and select the German Olympic team. . . . Basketball has awakened great enthusiasm in Germany. . . . Mormon missionaries are preparing the way." According to *News Review* (Vol. 1, No. 1), Britain's new news magazine, Reich Sport Field in Berlin, where 1936 Olympics will be held, is three-fourths the size of Hyde park and the Olympic stadium will seat 100,000.

FROM THE MISSION FIELD

Releases — Honourably released January 24 were: Elder Alma H. Boyce, who laboured in Newcastle and Nottingham districts (district president and supervising elder of the latter); Elder Walter J. Eldredge Jr., who laboured in Manchester and Norwich districts (district president and supervising elder of the latter) and as a director of the Mission Health Exhibition, and Elder John Ridge Hicks, who laboured in Manchester and Irish districts (supervising elder of the latter) and as a principal in the Mission Red Indian Programme. All return to their Salt Lake City homes.

Doings in the Districts: London— Following the regular M.I.A. programme at Southwest branch Thursday, January 23, a medical lecture on "Tropical Diseases," accompanied by a demonstration with microscopes and slides, was given by Brother John Bleakley.

Birmingham — President Joseph F. Merrill and Sister Emily T. Merrill were speakers at sacrament meeting in Sparkbrook branch hall Sunday, January 26. Seventy persons heard President Merrill's remarks on "What Can Man Believe" and Sister Merrill's talk on "Reverence In Our Meetings." Branch

President Frederick Webb conducted the meeting and members of the district presidency and Supervising Elder Stephen R. Murdock were in attendance.

Norwich—Lowestoft branch Sunday School held its annual party in the branch recreation hall Wednesday, January 15, with thirty children enjoying "tea" and games under the direction of Brother Henry Daniels of the superintendency and Sister May Coleby, secretary. The party was climaxed with the distribution of attendance prizes to children by Superintendent Sidney Coleby.

As a preliminary to the district Gold and Green ball, Lowestoft branch chose its queen, Sister Bessie Gowing, who was crowned in the branch hall Tuesday evening, January 21, by Sister Violet Jackson, last year's queen. Sisters Muriel Upson, Beatrice Hoskins and Margery Barnard were maids of honour. Following the coronation, the Queen led her "subjects" in games.

Norwich district Gold and Green ball was held in Great Yarmouth branch hall Thursday evening, January 23. Queens from Norwich branch (Sister Doris Burrell), Lowestoft branch (Sister Bessie Gowing) and Great Yarmouth branch (Sister Mary Cole) competed by ballot for the title of "District Queen," Sister Gowing being victorious. Dancing, games, contests and refreshments combined to make it an enjoyable affair. It

was planned by Brother Leslie Coleby and Sister Hilda Cook with the assistance of the district presidency. Proceeds were contributed to Mayor of Lowestoft's fund for the widows and orphans of the ten fishermen who lost their lives when the herring boat *Shore Breeze* was wrecked recently off the coast of Wales.

The Fairy's Gift was the play given by Primary children under the direction of Sister Elizabeth Simpson in Norwich branch hall recently. Other special numbers were contributed by the children.

Leeds—Leeds branch M. I. A. presented a dramatic programme at a district gathering in Bradford, Saturday evening, January 18. Plays and respective casts were: *Soul Mates* (Sisters Annie Wigglesworth, Florence Butterfield, Vera Carrington and Bertha Farrell) and Brothers Gordon F. Kendall and Edward Wigglesworth and Elders Rodney J.

Mormonism In Pictures

PREACHING the Gospel with the assistance of film strips is being introduced in the British mission. Projectors have been distributed to Supervising Elders Reed Ellsworth in Scottish district, Ervin M. Skousen in Leeds district and Richard G. Harston in London district, and machines will be sent to other districts in the near future.

Films (some of them coloured) portraying hardships of the Mormon Pioneers, scenery in Utah, life and structures in Salt Lake City and other monuments in the history and growth of the Church are in preparation. At the suggestion of President Joseph F. Merrill, Brigham Young University professors have planned for missions a series of films depicting accomplishments of the Mormon people.

The films, accompanied by lectures on Mormonism, will be presented at cottage meetings, branch gatherings and before local clubs and societies.

Shirley and Preston B. Hoopes); *Housy, Housy* (Miss Veronica Hopewood and Elder Preston B. Hoopes); *The Silent Wife of Alfred* (Sister Nellie Butterfield), and *Sir Herbert is Deeply Touched* (Elders Ervin M. Skousen, Preston B. Hoopes and Rodney J. Shirley). A vocal duet was rendered by Sister Annie Wigglesworth and Nellie Butterfield.

During the past few weeks members of Leeds district presidency (President George W. Laycock and

Brothers Herbert Walker and Thomas I. Watkins) and Supervising Elder Ervin M. Skousen have been circuiting themselves together at each branch in the district for the purpose of meeting with branch presidencies. At the Sunday services the four form a quartette and provide musical selections in addition to giving sermons.

Nottingham—Under the direction of Nottingham branch Y. W. M.I.A. a farewell social was given Thursday, January 16, in honour of Elder A. Noble and Sister Annie D. Noble, who sailed for their home in America Thursday, January 23. They have been doing missionary work in Nottingham district for several months.

Sheffield—Sister Edna Axe of Doncaster branch was chosen queen at the annual Sheffield district Gold and Green ball in Sheffield branch hall Saturday, January 18. She was crowned by Brother John Ianson-Holton Jr., district Y. M.

M.I.A. supervisor, who with Sister Lillian Clark, district Y. W. M. I. A. supervisor, planned the affair, attended by one hundred persons. Music was furnished by Mr. A. Wooten's "Merrymakers."

Newcastle—Primary children of Skelton branch were entertained recently at a holiday party by Sister K. A. Featherstone, Primary president, and Branch President Thomas Rudd. Gifts were presented to all the children and special awards were given for attendance.

Hull—Anniversary services of the opening of Hull branch chapel were conducted in the branch chapel Sunday January 12, under the direction of Brother Myles Ranni of the branch presidency. Special visitors were District President Joseph Walker and Supervising Elder John P. Gleave. Another speaker was Brother J. T. Whitfield. Hull chapel was opened January 14, 1934.

DEATHS

McBRAYNE—Sister Elizabeth McBrayne, 75, passed away at her home at Hockley, Essex January 8 and was buried January 13 in Hockley parish churchyard, where funeral services were conducted.

WILKINSON—Supervising Elder Spencer J. Klomp conducted funeral

services for Mr. Abraham Wilkin-son, 78, at the home of his daughter, Sister M. A. Pickles of Nelson branch Saturday, January 4. Elder John F. Kimball pronounced the dedicatory prayer at the graveside. Mr. Wilkinson died January 1 and was interred in St. Paul's church cemetery.

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